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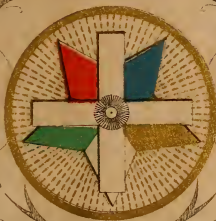
Star and Cross.

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STAR and CROSS

OR

PREPARATORY WORK



TO THE

Degrees of the O.E.S.

BY S. CLARK,

P. M., Seawanhaka Lodge, 678, F. & A. M., N. Y.

Past Patron, Radiant Chapter, No. 35, N. Y.

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S. CLARK,

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As a Tribute of Respect for Sterling Worth:

As a meed of justice to one of the earliest and most zealous
workers of the order:

Admiration for one animated by the purest friendships
and philanthropy:

Gratitude to one who has largely assisted in elevating woman:

and esteem for one who possesses
all those noble qualities which serve to make
up and adorn the man:

This little work is respectfully dedicated to

WOR. BRO JOHN J. SPROULL,
Grand Marshal of the Grand Chapter of O. E. S.
of the State of New York.

PREFACE.

Whoever in mechanism or art invents a useful article, or, in philosophy or literature, opens a new avenue to knowledge, or in æsthetics produces the beautiful, bestows a blessing upon his fellow man. Equally so is he, who by scientific research reproduces a lost art, or rescues from oblivion ideas which anciently produced refinement and civilization.

The penetrating mind of Columbus balanced the globe, and, impressed with the idea that another hemisphere existed, he departed on his voyage and discovered a new world. Stephens and other scientific explorers have discovered an old and dead world in the new and living one; an extinct race of civilized beings, sleeping beneath the tread of rude savages, with no history or tradition; nothing, indeed, to tell that such a race ever existed, save the relics now in modern museums, which give evidence of a race now extinct which were far advanced in the arts and civilization.

While, with the appearance of magic, cities are springing up in the new world, the antiquarians in search of buried knowledge are exhuming cities in the old; cities which have been buried for centuries. While the city of New York has been growing to its present great proportions, the pick and spade has brought the sunlight upon Pompeii and Herculaneum; and could the dry bones there found be incarnated and quickened the Augustan Age would be restored. As it is, light and knowledge is thrown upon the habits and customs of the Roman world with an accuracy and force that the historian fails to impart. Speculation has vanished before realization, and from these cities of the dead we have unerring knowledge of Roman life at the period of the advent of Christianity.

The Adoptive Rite was, until recently, one of those things which the stream of time had washed into oblivion, and its restoration and revivification is due to a few members of the craft, who with a spirit rivaling that of Zerubbabel, explored among the rubbish of masonry and recovered it from the ruins.

Like a statue recovered from the ruins of classic Greece, mutilated and defaced by surrounding rubbish, and corroded by time and the elements, and placed in the hands of the modern sculptor to have it restored by replacing a lost limb or feature, and an entire repolishing : so these masonic antiquarians, exploring among the rubbish of the craft, have taken the original text as found, and by adding here a little, and there a little, have reproduced a beautiful order, in which women can find culture mingled with refinement and social pleasure.

Yet perfection is seldom if ever reached. The work as it came from the reproducer was susceptible of improvement. The artist cannot with one coat of paint produce a picture. Perfection in his art is approximated by a patient mixing and blending of colors, tints and shades, with a sufficient body of material to give it endurance, without which it would, like the rainbow, vanish with the vapors that created it.

So with the restoration of the Adoptive Rite under the name of the Eastern Star, the figure of the Savior was presented in the symbol of the Star of Bethlehem, but the teachings of the great master were omitted. It resembled the clay image ere immortal breath had quickened it. This little work which is added, are the words and teachings of him of whom the star is the symbol, and is calculated and intended to prepare the mind of the initiate for a proper reception of the ritual. Wherever it has been worked it has been found to produce the intended effect. It not only, by due solemnity, prepares the mind for a proper reception of the main work, but it is also calculated to impress it with the beauty and truth of the Sacred Scriptures, by planting the germ which will only require culture to ulti-

mate in purity of life, by leading the votary the true path to heaven and a blessed immortality.

The Order of the Eastern Star is calculated to develop the latent energies of the female mind. Its teachings are free from all those tendencies which produce, in the common acceptance of the term, "the strong minded woman"; it cultivates a modest assurance, and like the church it does not affect or mar the holy influence of home, on the contrary it makes home happier, holier, and purer, by presenting in its operations an enlarged family, bound together by the silken ties of friendship, love, and christian unity. It affords relaxation to the overstrained mind in the monotonous routine of domestic life, and turns it from the current of trifling amusements which often tend to baneful results, to the more solid and economical amusement, which while it instructs leads to the door of religion, and imparts firmness to morality, solidity to intellect, and fixedness to resolution. All honour and gratitude to the founders and remodellers of the Adoptive Rite. Dying they may realize the happy reflection that their lives have not been in vain; that they have lived for something, and though Lethe's stream may drown their remembrance, their work will live to amuse, to bless, to elevate woman and place her not in advance or superior to, but on an equality with man.

" Must she keep her thoughts unuttered,
Must her genius be confined,
Must she draw a thick and darkening veil
O'er the beauties of her mind,
Because by common minds 'tis thought
That woman quits her sphere
When she, in point of intellect
Steps forth as man's compeer."

STAR and CROSS,

OR

Preparatory Work to Degrees of the O. E. S.

The Warder acting as Conductress will conduct the candidate to the door of entrance, the door will be opened, and the Choir will sing, "Cast thy burdens on the Lord," or some other appropriate Ode. At the conclusion of the Ode, the gas will be lowered, the candidate will enter, and halt in front of the Associate Matron, who will recite the following from Matthew :

Now, when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem :

Saying, Where is he that is born King of the Jews! for we have seen his star in the east, and have come to worship him.

Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

* * And said, go, and search dilligently for the young child ;and when ye have

found him, bring me word again, that I may come and worship him also.

Low and solemn music. The warder as conductress will recite.

When they heard the king, they departed : (at this word moving) and, lo, the star which they saw in the east, went before them, till it came and stood over where the young child was.

When they saw the star they rejoiced with exceeding great joy.

Halt before the Matron who will recite from Isaiah :

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, thy God reigneth.

The Patron will recite from Isaiah. The music ceasing while the candidate is halting in the east. Or a sublime effect can be produced by chanting this portion of the work.

For unto us a child is born, unto us a son is given ; and the government shall be upon his shoulder : and his name shall be called :

Conductress. Wonderful, Counsellor.

Associate Matron. The mighty God.

Associate Conductress. The Everlasting Father.

Matron. The Prince of Peace.

Patron. Emanuel.

All exclaim. For God is with us.

The Matron will recite from Daniel :

* * * And behold, one like the son of man came with the clouds of heaven, and came to the Ancient of Days * * *

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed.

Music—The conductress and candidate will march around the star.

Patron—And he opened his mouth, and taught them, saying

As the candidate is passing, each will say—

Adah—Blessed are they that mourn: for they shall be comforted.

Ruth—Blessed are the meek : for they shall inherit the earth.

Esther—Blessed are the pure in heart : for they shall see God.

Martha—Blessed are the merciful : for they shall obtain mercy.

Electa—Blessed are the peace-makers : for they shall be called the children of God.

The candidate will halt in front of the Matron who will recite.
Music ceases—

Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth :

But I say unto you, that ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also.

The Patron will recite—

Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.

Music—The candidate will be conducted around the room. As she passes the several chairs the following will be recited :

Conductress—This is he of whom it is written ; Behold I send my messenger be-

fore thy face, which shall prepare thy way before thee.

Associate Matron—He shall feed his flock like a shepherd : he shall gather the lambs with his arm, and carry them in his bosom,

Associate Conductress—For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.

And though after my skin, worms destroy this body, yet in my flesh shall I see God.

The candidate will again halt in front of the Matron.—Music ceases—

Matron—Ye have heard that it hath been said ; thou shalt love thy neighbor, and hate thy enemy.

But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.

Patron—* * * Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first great commandment.

And the second is like unto it. Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

Music. The Warder will conduct the candidate to the west, during which she will recite from the 23rd Psalm—

The Lord is my shepherd, I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me: thy rod and thy staff they comfort me.

The candidate being halted in the west, the music will cease.

Patron—Lift up your heads, O ye gates, and be lift up; ye everlasting doors; and the King of Glory shall come in.

The Associate Matron approaching the altar will exclaim—

Who is this King of Glory?

The Matron approaching the altar will exclaim—

The Lord of Hosts.

The other officers will approach the altar and all will exclaim,

He is the King of Glory !

Tableau—The Star.



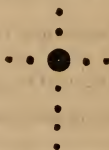
Patron—Behold ; he cometh with clouds ;
and every eye shall see him.

The light is turned on revealing the Tableau.

Patron—Now ; from the sixth hour there
was darkness over all the land until the
ninth hour.

As this is being said the light is again turned down, and the
tableau of the Cross is formed, intending to represent the cru-
cifixion. The Patron will continue—

Tableau the Cross.



Patron—And behold ; the veil of the temple was rent in twain from the top to the bottom, and the earth did quake, and the rocks were rent.

And the people which sat in darkness saw a great light ; and to them which sat in the region and shadow of death, light is sprung up.

The light is turned on quickly at the word up, revealing the tableau of the Cross. The patron continues :

He that reapeth receiveth wages, and gathereth fruits unto life eternal.

The tableau will change to a circle representing eternity.

Tableau Circle.



That both he that soweth, and he that reapeth, may rejoice together.

The Lord has made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of God.

There is none like unto the God of Jes-hurun. The eternal God is thy refuge; he rideth upon the Heaven, and underneath are the everlasting arms.

Here an appropriate Hymn should be sung, expressive of joy, and pertaining to the triumph of christianity. "All hail the power of Jesus' name" is very appropriate. While the Hymn is being sung the figure should dissolve by a procession so arranged, that as each officer arrives at her place, she should remain standing until seated by the Matron's gavel.

LESSON OF PURITY.

INTRODUCTORY.



“Blessed are the pure in heart: for they shall see God.”

The human mind is so constituted, that, whatever it dwells upon it practices—unless the will be strong enough to overcome the passions. There is no stronger evidence of the secret thoughts, musings, and nursing of the mind, than habit. Habit, 'tis true, may be hidden for a season; yet a constant practice inevitably leads to disclosure. The most secret and cunningly devised evil practices, though veiled by hypocrisy, are surrounded by concurrent circumstances which invariably point to detection, by drawing aside the veil and leaving the actions exposed in all their hideousness. The consequence must be either shame so terrible as to lead to destruction; or, by contrition to repentance—or the more alarming alternative may follow—a bold daring facedness, or reckless indifference—which destroys all moral influence

and leaves the mind, as it does the action, open to the gaze of the world; and the actor a moral wreck, impervious to reclamation. For when it reaches this state of shamelessness, the moral vision becomes so obtuse, that the soul ceases to look back upon itself and reformation becomes hopeless. The only way to avoid vice is to never take the first step unto it: ever remembering that it is much easier to suppress the first desire, than to satisfy all that may follow its indulgence. Keep the mind pure, by shutting its door upon evil musings; politeness and hospitality should shut out such guests, no matter how fascinating or alluring they may appear. The old, old story, "Thou shalt not surely die," is told again at the busy hours of toil; at moments of recreation; and even upon the pillow, the alluring monster is continually whispering the Mosaic tradition.

Baxter says: "The first spark of an unlawful desire entertained in the heart, soul, or imagination, instantly breaks off communion with God's Holy Spirit. Shudder

at it ; cast thyself upon thy knees and cry ; “ Save Lord or I perish,” till it becomes loathsome. How important then is purity of thought, word, feeling, intention ! A greater than Baxter says, “ If thine eye be single, thy whole body shall be full of light.” Keep thyself PURE.

How essential then that the whole of this beautiful work should be cherished in the mind, with a lesson of purity, imparted in such a way that death only can eradicate it ; that in reality it shall outlive death, become incorporated with the soul, and be a part of eternity. Drawn from the source of light, death cannot becloud it, for the great teacher has said, that “ Heaven and earth shall pass away, but my word shall not pass away.” The object of this lesson is to implant and strengthen such a resolution. The text is Holy Writ. The odes are selections from the Sacred Poets, so arranged as to make the lesson impressive and lasting. The serious will be taught, the trifling will be made serious ; for however much they may try to make light of

the work, it will linger in memory until death, and be ever admonishing:—for it is God speaking through mortal agency. And everything pertaining to God is infinite, immutable, and eternal; hence, to the finite mind the lesson must be indellible; for God's word is forever. There are many who eschew all forms, and practice simplicity in all things. Such, are governed by methods and commonplace life, and could never reach the poet, or the ideal, which treats of the beautiful. They must view the great Creator as simply a natural and moral governor, and, as a judge, austere and inflexible. Such beings cannot conceive the idea that the great plurality of worlds grew out of grandeur and infinite delight, but in a matter-of-fact way imagine that they grew out of the balance of compensations. 'Tis true, the Saviour simply taught, but his words were God's words hence powerful. Yet contemporaneous with the great teacher, the mass of mankind were skeptical of his teachings, and all that was mortal of him, fell before the dread of in-

novation. The Jews adhered to their religious forms ; the Heathen clung to his mythology : and it was not until the church introduced forms and ceremonies, that the great Constantine embraced the Cross, and made the Roman world Christian.

Shakespeare's poetry, powerful and wonderful for ideas as it is, fails to give point, delineation, and roundness to characters unless it be dramatized. The Christian Religion is not an exception, but is susceptible of impressiveness by symbols. The Savior himself instituted the Eucharist as symbolic of his body and blood, and commemorative of his pilgrimage, sufferings, and triumph. The christian has adopted the star and cross as symbolic of the beginning and completion of redemption. The law taught that a robe of linen and woolen mixed, should not cover the priesthood ; and the Evangelist has introduced the white robe of linen as symbolic of purity. It is upon the introduction of the Evangelist that this lesson is based, to give enforcement to the WORD, and purity to human

action. As such it is designed, to brighten hope, strengthen faith, and enlarge charity, by preparing the mind and fitting it for heaven. For every tenet of the christian. is filled, when the soul is purified and made fit for the association of the saints.

The following is suggested as a suitable introduction to the lesson of purity.

Patron—Worthy Matron, the ceremony of initiation is concluded, is there anything in your opinion which can be added to make the work more impressive?

Matron—Everything to be beautiful must be pure, therefore, we could impart to the sister a lesson of purity.

Patron—Whence would you derive the lesson?

Matron—From the Sacred Scriptures.

Patron—Why from the Sacred Scriptures?

Matron—Because the Holy Bible is the basis of our order; the source of purity; the never failing Divine fount, from which man drinks life eternal.

Patron—Unto what do the Scriptures liken purity?

Matron—To a white robe of linen, unmixed, unsoiled, spotless, clean, and void of color.

Patron—It would afford our chapter great pleasure if you would confer the lesson upon our newly adopted sister.

Matron—And it gives me great pleasure to comply. As a prelude, the choir will sing some appropriate anthem.

The following or some other appropriate Hymn may be sung :

Jesus lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high.
Hide me, O my Savior hide,
Till the storm of life is past ;
Safe into thy haven guide,
O receive my soul at last.

Other refuge have I none ;
Hangs my helpless soul on thee :
Leave, O leave me not alone,
Still support and comfort me.
All my trust on thee is stayed ;
All my help from thee I bring :
Cover my defenceless head
With the shadow of thy wing.

Plenteous grace with thee is found—
Grace to cover all my sin ;
Let the healing streams abound,
Make and keep me PURE within.
Thou of life the fountain art ;
Truly let me take of thee ;
Spring thou up within my heart,
Rise to all eternity.

The Matron will recite the following from Revelations :

After these things I heard a great voice of much people in Heaven, saying, Alleluia, salvation and glory, and honor, and power, unto the Lord our God.

For true and righteous are his judgments. * * * *

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as it were the voice of many waters, and as it were the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him; for the marriage of the lamb is come, and his wife has made herself ready.

And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints.

An appropriate ode might at this time be sung

LECTURE FROM SCRIPTURE.



This lecture can be passed by any two officers, or by all the several officers, as follows :



Matron. Who can say, I have made my heart clean, I am pure from my sin?

Associate Matron. Those holding the mysteries of faith in a pure conscience * * * by pureness, by knowledge, by long suffering, by love unfeigned.

Matron. Shall I count them pure, with the wicked balances, and with the bag of deceitful weights?

Conductress. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness.

Matron. Shall a mortal man be more just than God, shall a man be more pure than his Maker?

Associate Conductress. Unto the pure all things are pure, but unto them that are defiled and unbelieving there is nothing pure, but even their mind and conscience is defiled,

Matron. The way of man is froward and strange.

Adah. But as for the pure their work is always right.

Matron. Every word of God is pure.

Ruth. He is a shield unto them that put their trust in him.

Matron. If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

Esther. I thank God whom I serve from my forefathers' with a pure conscience, that without ceasing I have remembrance of thee in my prayers, night and day,* * * also my prayer is pure.

Matron. The words of the Lord are pure words ; as silver tried in a furnace of earth, purified seven times.

Martha. The word is very pure, therefore thy servant loveth it.

Matron. For then will I turn to the people a pure language, that they may serve him with one consent.

Electa. For from the rising of the sun even unto the going down of the same, my name shall be great among the gentiles, and in every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, saith the Lord of hosts.

Matron. The thoughts of the wicked are an abomination to the Lord.

Warder. But the words of the pure are pleasant words.

Matron. And every man that hath this hope in him purifieth himself as even he (God) is pure.

Associate Matron. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy ; the fruit of righteousness is sown in peace for them that make peace.

Matron. Finally, Brethren (Sisters), whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report ; if there be any virtue, and if there be any praise ; think of those things.

While this is being recited, all leave their seats, form a line in the West, march in two columns, and assemble at the altar in the form of a square, when the Matron will say :*

* If the officers robe themselves, they will, at this stage, retire to the robing room. While absent the Patron will recite an interlude as he may select. As they re-enter he will read from Revelations. Chapter 7th, verses 13 & 14. The robing of the officers can be done or omitted without injury to the work. It should consist of an appropriate passage of scripture and solemn music.



Matron. What sayeth the evangelist of the transfiguration of our Saviour ?

Associate Matron. That his raiment became shining, exceeding white, as snow ; so that no fuller on earth can white them.

Matron. What sayeth the Law ?

Conductress. Thou shalt not wear a garment of divers sorts, as of woollen and linen together.

Associate Conductress. Neither shall a garment mingled of linen and woollen come upon thee.

Associate Matron. But let it be that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great praise.

Matron. And thus sayeth the Divine of Patmos. "I counsel of thee to buy of me white raiment that thou mayest be clothed."

The associate Matron will advance and clothe the candidate and say—

"And white robes were given unto every one of them."

Puts the robe on the candidate.

And it was said unto them that they should rest yet for a little season.

Hymn, tune, Aletta :

Heavenly father, I would wear
Angel garments, white and fair ;
Angel vesture undefiled,
Wilt thou give unto thy child.

Conductress. And the seven angels came out of the Temple, clothed in pure and white linen having their breast girded with golden girdles.

Adjusts the girdle.

Take the raiment soiled away,
That I wear with shame to-day :
Give my angel robes to me,
White with heavens own purity.

Matron. After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the lamb, clothed in white robes, and palms in their hands.

Choir. "Let me wear my white robes here,
E'en on earth my father dear,
Holding fast thy hand, and so,
Through the world unspotted go."

While this verse is being sung, the officers and matron will march in procession and halt in a circle around the altar, the Matron and candidate being inside the latter kneeling.



Tableux.

Matron. "Blessed are they that endure temptation, for when they are tried they shall receive the crown of life, which the Lord has promised them that love him."

Places a Crown of Immortelles upon the brow of the candidate.

Choir. "These are the crowns that we shall wear,
When all the Saints are crowned;
These are the palms that we shall bear
On yonder holy ground.

Chorus.

Then welcome toil and care and pain,
And welcome sorrow too!
All toil is rest, all grief is gain,
With such a prize in view.

While singing this verse the officers with the candidate will march in procession when halted.

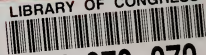
Matron. I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he has clothed me in the garments of salvation, he has covered me with the robes of righteousness. As a bride adorneth herself.

Choir. "These are the robes unsoiled and white,
Which we shall then put on.
When first among the sons of light,
We sit on yonder throne.

Repeat chorus.

While the second verse is being sung, the procession will be resumed. they will march to the ante room, the chapter will be called to recreation, and resume at the sound of the matron's gavel.

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